

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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VOL. XVII.

## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### BURMAN MISSION.

MR. JUDSON'S JOURNAL.

Tour among the Karens.

Feb. 29th, 1832. Left Maulmein for the Karen villages on the Salween, accompanied by Ko Myat-kyan, who speaks Karen, three other Talking disciples, and the two Karen assistants, Panlah and Chetthir. The other Karen assistant, Tannah, I expect to meet at Chummerah, according to the arrangement of Feb. 4th. At night, reached Tong-ying, and found that the few Karens near the place had concluded to reject the Gospel.

March 1st. Touched at the village above Nengyan, and found that the inhabitants have come to the same conclusion, "till the next rainy season." Passed by all the Talking towns, and touched at the village below Rajah's, where we found that the people still adhere to the new Karen prophet, Arcemady. Mount Zuthee unfortunately encountered a very respectable Burman priest, with a train of novices, who not relishing his doctrine, fell upon him and gave him a sound beating. The poor man fled to me in great dismay, and I am sorry to say, some wrath, begging leave to assemble our forces and seize the aggressor, for the purpose of delivering him up to justice. I did assemble them; and, all kneeling down, I praised God, that he had counted one of our number worthy to suffer a little for his Son's sake; and prayed, that he would give us a spirit of forgiveness, and our persecutors every blessing temporal and spiritual; after which we left the field of battle with cool and happy minds. Reached Rajah's late at night. He remains firm, though not followed by any of his people. His wife, however, and eldest daughter, after evening worship, declared themselves on the side of Christ.

### Family Scene.

2d. Spent the forenoon in instructing and examining the wife and daughter. The former we approved; but rejected the latter, as not yet established in the Christian faith. After the baptism, Rajah and his wife united in presenting their younger children, that I might lay my hands on them and bless them. The elder children, being capable of discerning good from evil, came of their own accord, and held up their folded hands in the act of homage to their parents' God, while we offered a prayer, that they might obtain grace to become true disciples, and receive the holy ordinance of baptism. At noon, left this interesting family and proceeded up the river, stopping occasionally and preaching wherever we could catch a listening ear. Entered the

which Ko Myat-kyan has formerly visited. In the evening, had two very attentive hearers.

3d. The two attentive hearers were up nearly all night drinking in the truth. One of them became urgent for baptism; and on hearing his present and past experience, from the time he first listened to the Gospel, we concluded to receive him into the fellowship of the church. His wife is very favorably disposed; but not so far advanced in knowledge and faith. Returned to the Salween, and made a long pull for Poo-door's village; but late in the evening, being still at a considerable distance, were obliged to coil ourselves up in our small boat, there being no houses in these parts, and the country swarming with tigers, at this season, so that none of us ventured to sleep on shore.

4th. Lord's-day. Uncoiled ourselves with the first dawn of light, and soon after sunrise, took possession of a fine flat log, in the middle of Poo-door's village, a mile from the river; where we held forth on the duty of refraining from work on this, the Lord's day, and attending divine worship. Some listened to our words; and, in the forenoon, we succeeded in collecting a small assembly. After worship, the old man, mentioned formerly, whose son threatened to turn him out of doors, came forward, with his wife; and having both witnessed a good confession, we received them into our fellowship. Poo-door himself, absent on a journey; but his wife ready to become a Christian.

5th. Spent the forenoon in examining and receiving another couple, and then went on to Chummerah. The disciples from Tee-pah's village have built a zayat, and two or three families, including Taunah's, have arrived and are settling themselves. At night, went out to the village, four miles distant (instead of two, as first reported,) and had a full assembly of disciples and inquirers at evening worship.

6th. The truth is evidently spreading in this village; one inquirer after another is coming over to the side of Christ. After morning worship, left some of my people to follow up the work, and returned to the zayat.

7th. In the forenoon above twenty disciples assembled at the zayat; and after worship we examined and received five persons more, all from Tee-pah's village. Left Zuthee in charge of the zayat, and took Taunah in his place. Visited Pan-chou's village, where some listened in silence.

8th. Went several miles inland to visit Nge-Koung's village; but the people being Buddhist Karens, would not even treat us hospitably; much less, listen to the word. In the afternoon, reached Yah-dan's village, and visited the little church, chiefly to receive the confession of two female members, who have been implicated in making some offering to the demon, who rules over diseases—the evilly besetting sin of the Karens. Spent the rest of the day in preaching to the villagers and visitors from different parts. Several professed to believe. Had a profoundly attentive, though small assembly at evening worship, on the broad sand-bank of the river, with a view to the accommodation of certain

boat-people. We felt, that the Holy Spirit set home the truth in a peculiar manner. Some of the disciples were engaged in religious discussion and prayer, a great part of the night.

#### *Additional Baptisms.*

9th. Several requested baptism. In the course of the day, we held a church meeting, composed of the disciples from Maulmein, and others from the neighboring village, and received three persons into our communion, all men, formerly disciples of the new prophet Areemady. In the afternoon, proceeded up the river, as far as Zat-zan's village, where two old women of some influence in these parts, listened with good attention. At night, several of the disciples went inland, a few miles, to Lai-dan, where the inhabitants are chiefly Buddhist Karens; but finding Nah Kee-kah, the widow of Pan-mai-mlo, whose death is mentioned Jan. 12th, her parents and sister drank in the truth. I hope to visit them on my return.

10th. Went on to the mouth of the Yen-being, and as far as the great log, which prevents a boat from proceeding further. Providentially, met with Wah-hai, of whom I have heard a good report for some time. He was happy to see us, and we were happy to examine and baptize him. We then visited the village, whence they formerly sent a respectful message, desiring us to go about our business, and found some attentive listeners.

#### *Interesting Rencontre.*

11th. Lord's-day. Again took the main river, and soon fell in with a boat, containing several of the listeners of yesterday, among whom was one man, who declared his resolution to enter the new religion. We had scarcely parted with this boat, when we met another, full of men, coming down the stream; and, on hailing to know, whether they wished to hear the Gospel of the Lord Jesus Christ, an elderly man, the chief of the party, replied, that he had already heard much of the Gospel; and there was nothing he desired more, than to have a meeting with the teacher. Our boats were soon side by side; where, after a short engagement, the old man struck his colors, and begged us to take him into port, where he could make a proper surrender of himself to Christ. We accordingly went to the shore, and spent several hours very delightfully, under the shades of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that though circumstances prevented our giving so much testimony of his good conduct, since believing, as we usually require, we felt, that it would be wrong to refuse his request. A lad in his company, the person mentioned Jan. 30th, desired also to be baptized. But though he had been a preacher to the old man, his experience was not so decided and satisfactory; so that we rejected him for the present. The old man went on his way, rejoicing aloud, and declaring his resolution to make known the eternal God, and the dying love of Jesus, on all the banks of the Yoon-za-len, his native stream.

The dying words of an aged man of God, when he waved his withered, death-struck arm, and exclaimed, "*The best of all is, God is with us.*" I feel in my very soul. Yes, the Great Invisible is in these Karen wilds. That Mighty Being, who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts—He is present, by the influence of his Holy Spirit, and accompanies the sound of the Gospel, with converting, sanctifying power. "*The best of all is, God is with us.*"

"In these deserts let me labor,  
On these mountains let me tell  
How he died—the blessed Saviour,  
To redeem a world from hell."

#### *Unwelcome Fact.*

12th. Alas! how soon is our joy turned into mourning. Nah Nyah-ban, of whom we all had such a high opinion, joined her husband, not many days after their baptism, in making an offering to the demon of diseases, on account of the sudden, alarming illness of their youngest child; and they have remained ever since in an impenitent, prayerless state! They now refuse to listen to our exhortation, and appear to be given over to hardness of heart and blindness of mind. I was, therefore, obliged this morning, to pronounce the sentence of suspension, and leave them to the mercy and judgment of God. Their case is greatly to be deplored. They are quite alone in this quarter; have seen no disciples since we left them, and are surrounded with enemies,—some from Maulmein, who have told them all manner of lies, and used every method to procure and perpetuate their apostasy. When I consider the evidence of grace, which they formerly gave, together with all the palliating circumstances of the case, I have much remaining hope, that they will yet be brought to repentance. I commend them to the prayers of the faithful, and the notice of any missionary, who may travel this way. In consequence of the advantage which Satan has gained in this village, the six hopeful inquirers, whom we left here, have all fallen off; so that we are obliged to retire with the dispirited feeling of beaten troops.

Returned down the river,—re-entered the Yen-being,—had another interview with the listeners of yesterday,—met with a Taleing doctor from Kan-hlah, near Maulmein, who listened all the evening with evident delight.

13th. Spent the night and day at Zat-zan's, See-hais and the village of Lai-dan, where we failed of finding Nah-kee-kah; but found her parents, who listened well. In these parts I leave a considerable number of hopeful inquirers. May the Lord bless the seed sown, and give us the pleasure of reaping a plentiful harvest at no very distant period.

14th. Touched at Yah-dan's, and went down the west side of Kan-long, as before, to Thah-pa-nike's; (15th) proceeded to Ti-yah-bans, where we left a few hopeful inquirers, and then went on to Pa-dah's village. In the evening, had worship at the chief's house.

16th. The opposition here is violent.—The man who was baptised on my last visit, has been obliged to remove to the outskirts of the village,—but he remains steadfast in the faith—and to-day, another man came out and having witnessed a good confession, was received into the fellowship of the persecuted. At night, run down to Poo-door's village, about five miles,—found him at home, and spent the evening in persuading him to forsake all for Christ. His language is that of Agrippa, "Almost" &c. I have great hopes and great fears for his immortal soul. Three of the disciples went several miles inland to a village, where there are some hopeful inquirers.

17th. Returned up the river to Chummerah. In the evening, had a considerable assembly of disciples, preparatory to the administration of the Lord's supper.

18th. Lord's-day. Administered the Lord's supper to thirty-six communicants, chiefly from villages on the Salwen.

#### *Arrival at Maulmein and success.*

27th. Ran down the river, without touching at any place by the way. At night reached Maulmein, after an absence of nearly a month, during which time I have baptized nineteen, making eighty Karen Christians, in connection with the Maulmein station, of whom one is dead, and two are suspended from communion.

Am glad, yet sorry to find, that brother Bennett arrived, a fortnight ago, from Calcutta, with a complete fount of types, and yesterday sent a boat to call me;

which, however, passed us on the way. Must I, then, relinquish my intention of making another trip up the river, before the rains set in? Must I relinquish for many months, and perhaps forever, the pleasure of slinging as I go—

"In these deserts, let me labor,  
On these mountains, let me toil!"

Truly, the tears fall as I write.

30th. Corrected the first proof sheet of the New Testament in Burman. Moung Tsan-loon has recommenced his school, with about a dozen adults and children, mostly Karens.

April 1st. Brother and sister Wade have touched here on their way from Mergui to Raungoon. They have laid the foundation of a little church in Mergui, and left Pastor Ing in charge of that station, assisted, for the present, by Ko Manboke and wife, from this place.

6th. Dispatched Ko Myat-kyan in the mission boat, with instructions to proceed up the Salween, touch at Chummerah, take in the three Karen assistants, who are waiting there, and then follow the course of the Yoon-za-len, to the residence of the new Karen prophet, Areamady, distant about 10 days from Maulmein.

#### *The new Prophet Areamady.*

May 16th. The party sent up the Yoon-za-loon have just returned. They were well received by the prophet, an extraordinary young man of twenty, who, while he pretends to hold communication with the invisible world, professes also to be desirous of finding the true God, and becoming acquainted with the true religion. Our people remained with him three days; during which time, they were surrounded with a crowd of his followers, and were obliged to preach day and night. They also visited several places, on their return, where the gospel was never preached before. One young man accompanied them to this place, who requested to be baptized. We shall recommend him to enter the school, and wait until he becomes better acquainted with the new religion.

June 25th. Two of our neighbors have lately been baptized, and one Karen, Paunmir by name, the chief of Tee-pah's village. He is now accompanying some of the Karen assistants on a tour round the island of Beeloo.

Moung Tsan-mon's school numbers about 20; some occasionally leave, after learning to read, and new scholars take their place.

Since my last date, brother Wade having had a violent attack of disease, has been obliged to come hither in haste, for medical aid; and I have succeeded in persuading him to stay for the following reason:—Finding that I should be confined to this place, several months, for the purpose of superintending the printing of the New Testament, I was led to turn my attention again to the Old, one third only of which is yet done; and, on making a calculation, I found, that I could finish the whole in two years, if I confined myself exclusively to the work; otherwise, it would hang on, four years or more. Considering the uncertainty of life, and the tenor of numerous letters lately received from home, I concluded that it was my duty to adopt the former course; in order to which, however, it was necessary, that one of my brethren, acquainted with the language, should be stationed here, to take charge of the church and people of Maulmein, and the Karens in this region. On stating these things to brother and sister Wade, they concluded to remain; though nothing was further from their minds, when they first came round. I have, therefore, retired to a room which I had previously prepared, at the end of the native chapel, where I propose, if life be spared, to shut myself up for the next two years; and I beg the prayers of my friends, that in my seclusion, I may enjoy the presence of the

Saviour; and that special aid in translating the Inspired Word, which I fully believe will be yours in answer to humble, fervent prayer. A JUDSON.

Rev. Dr. BOLLES, Cor. Sec. A. B. C. F. M.

### Miscellaneous.

#### PROSECUTIONS IN JAMAICA.

Extract of a letter from Rev. Joseph Tinson, dated Kingston, Jamaica, 17th Sept. 1832, received by Rev. Mr. Malcolm, of Boston.

"Persecution not only continues, but daily increases in virulence. Our Missionaries are nearly all silenced in the country stations, and several driven into Kingston, whither all will shortly be compelled to fly, unless Government interferes. One of our Missionaries was forced to escape in a small canoe, in which he and his wife were out to sea for two or three nights to avoid their own countrymen; who were thirsting for their blood! and that simply because they were Missionaries. Unions are formed, of being formed, all through the Island; for the purpose of expelling all "Sectarians" from the Island; but it is not Dissenters only against whom their violence is manifested. Jews or even avowed Infidels if they speak on behalf of Missionaries, as men entitled to justice, have their houses pulled down, their property destroyed, their families exposed, and they are forced to flee for their lives. Members of the Episcopal Church share the same fate.—Several very respectable persons at Savanna la Mar have suffered greatly for their kindness to our Missionary there."—*Ch. Watchman.*

#### MONTREAL, L. C.

We extract the following pleasing intelligence from a letter which we have received from one of our subscribers.

Montreal, Dec. 21, 1832.

"It may not be uninteresting to you to be informed that in the month of Sept. 1830, the Rev. John Gilmore, a regularly educated and talented minister of the Baptist denomination, arrived in this city. He commenced preaching in a school room, capable of containing about 300 persons, which was soon crowded to overflowing. The Lord was pleased to bless his labors, and the result is, that a church has been formed consisting at present of fifty members. A very neat stone chapel has been built, capable of containing about four hundred persons, and which cost about \$4400. A very respectable and steady congregation has been gathered, and at present there are a good many inquirers.—The church has experienced much of the divine goodness during the present year. Twenty-five have been added to our number."

*Ch. Watch.*

**FRENCH CLERGY.**—According to the "Almanac of the Clergy of France," the number of ecclesiastics in the Roman Catholic church in that country is 36,640; of candidates for holy orders, in various seminaries, 44,255; of females in nunneries and other religious communities, 18,340. There are ten archbishops and sixty-six bishops.—*S. S. Journal.*

How naturally does affliction make us Christians! and how impossible is it, when all human help is vain, and the world too poor and trifling to furnish us with one moment's peace, how impossible is it to avoid looking at the Gospel.



## PRAYER OF FAITH.

Does God grant all his people ask even when they ask for things which he has commanded and in the manner he directs? He has commanded them to pray for the salvation of all men, and to pray with great importunity: and did never one of his children, nor even prophet nor apostle, obey this command? Perfectly, I do not ask, but sincerely and acceptably? Certain it is, that, whatever may have been their prayers, the world still lieth in wickedness.

Look at another fact; the prayer of Moses that he might go over and see the good land which was beyond Jordan, that goodly mountain and Lebanon.—This desire was natural, and in itself considered, reasonable; he longed to see the inheritance of God's people, from the days of Abraham the subject of promise—the place where God would specially reveal his mercy, and fulfil his covenant with his chosen. But God would not hear his prayer; and why? Not because he was not sufficiently humble, or sufficiently in earnest; not because he did not take hold of the greatness of God's power, and the greatness of his mercy, for he plainly did both: but because God had otherwise determined. His prayer did not coincide with the divine purpose. He had sinned at the waters of Meribah-Kadesh, in not sanctifying the Lord in the presence of his people; and God had doomed him to fall short of the promised land; nor was it in the power of prayer to reverse this sentence. Doubtless there were reasons pertaining to the divine government which operated against the petition of Moses: but it is enough to say that God in his infinite wisdom did not see fit to grant it. Yet, as a proof of his acceptance of Moses and that he was not displeased with the request, he sent him to the top of Pisgah, whence, with strengthened vision, "he showed him all the land which he swore unto his fathers," and said, "I have caused thee to see with thine eyes; but thou shalt not go over thither."

Look at the case of David when he prayed for the life of his child. He fasted, and wept, and lay all night upon the earth. Was he not truly humbled?—Was he not importunate? Did he not go to God in the full belief that from his infinite benevolence he was disposed to hear his prayer? For all that appears he was never in a better frame of mind; and yet God did not grant the thing he asked for. We may suppose, indeed, that God approved of his prayer as an act of worship, while it did not consist with his wise and holy purpose to grant the request. But it may be said that David had no right to pray for the life of the child, seeing its death had been denounced by the prophet. He had the same right, let it be remembered, that Hezekiah had to pray for his own life after the prophet had said to him, "Set thine house in order, for thou shalt die and not live." The truth is, neither David nor Hezekiah regarded the threatening as *absolute*. Had they done so, they would not have dared to interpose their supplications. But they supposed at least there was a peradventure in the case; and this encouraged them to pray. One however was heard and the other was not. Can any other reason be assigned for this difference than that the prayer of one coincided with the divine purpose, whilst that of the other did not.

How was it with Paul when he thrice besought the Lord that the thorn in his flesh might be removed, and received for answer, "My grace is sufficient for thee?" It cannot be pretended that he was answered in the very thing which he asked; and yet from the answer which he did receive, it seems impossible not to conclude that his prayer was acceptable as an act of duty. What shall we say of his constant and earnest prayer for his brethren, his kinsmen according to the flesh? Did he not sincerely and fervently desire their salvation? Did he not plead for it with unceasing importunity? And yet, as a nation, they perished in their

unbelief? There is however a still stronger case in the history of this apostle; I mean the final perdition of some who enjoyed the benefits of his own ministry. Did he do his duty with regard to these men, or did he not; most certainly he did not, unless he made their salvation the subject of solemn and earnest prayer. If he did his duty why were they not saved, on the supposition that God has promised to grant whatsoever his people ask in a right manner? One of two things must be true, either that they perished through his unfaithfulness, or that, he being faithful, they perished notwithstanding. Which of these alternatives shall we take? If the first, we make the apostle guilty of their blood, contrary to one of his most solemn appeals, that he was "pure from the blood of all men"—if the second, we give up the principle that God has promised to grant every thing which his people ask, provided they ask in the manner which he has required.—*Dr. Richards.*

*From the Ninth Annual Report of the Young Men's New York Bible Society, held at Chatham-street Chapel, on Thursday evening, Nov. 29, 1832.*

It has been found that great facility is afforded, and our design promoted beyond expectation, by sending to every house short circulars, giving information where those who want them may obtain Bibles. This method of making our proceedings known was intended for a few of the wards where the subject was deemed comparatively new, but the success which has crowned the experiment recommends its general trial, and we hope another year will extend it over the whole city. One of our committees reports that two-thirds of the persons supplied by it are discovered in this way. The uniform testimony of those members of your Board who have engaged heartily in this work is, that in its prosecution, "they have great encouragement to persevere in their labor. When presenting this precious treasure, they have been welcomed as the messengers of mercy, and they have heard the warmest expressions of gratitude from those who have been supplied." "A Bible, given in June to a poor woman who could only give twenty-five cents to pay for it, has been confessedly the means, and almost the only means of turning her heart to God. Her husband, too, who at the time laughed at her for throwing away money on such a "foolish thing," as he then termed it, has begun to read the same volume with earnest attention, and will we trust, find this foolish thing to contain the wisdom of God. One of the Board "has recently visited some of the persons to whom Bibles have been given by his committee within a few months, and states that in most instances they are highly prized and doing great good. One female in particular, had become, under the teaching of our Bible and the Spirit which indicted its truths, an humble disciple of Jesus. The visitor found her by the bed of her sick husband, in deep solicitude for the welfare of his soul, and learnt that she was in the habit of reading to him daily out of the Bible we gave to her, and that her prayers for him and with him have been so far answered, that he is humbly asking direction from on high." These are only a few from the interesting scenes which are scattered along the path of duty, in this our new but most interesting sphere of action. All the details of what is known would exceed the limits of this report, and much, doubtless, which has already caused joy in heaven will remain unknown to us until the revelations of the great day.

*From the Appendix of the same.*

Sir,—An incident occurred this morning, in connection with the distribution of Bibles in this city, which I consider of sufficient interest to communicate to you, in order that you may embody it in your report for next Thursday evening.

Yours respectfully,  
D. M'A.  
To T. R. GREEN, Esq.

A lad called on me for a Bible. What is your name? David —. I reside at No. —, — st. and should like very much to have a Bible. I am a native of Wales, (G. B.) and arrived in this country about nine months ago. I have recently returned from Baltimore, where I was sick of Cholera. I came from Pittsburgh to Baltimore on foot. How old are you? Sixteen years. I have a mother and other relatives in Wales, but am here friendless and alone. Have you any means of obtaining a livelihood? I am a little acquainted with the tailoring business, at which I am now employed. Are you able to give any thing in part payment for a Bible? After a little hesitation he replied, I don't know, my wages are very small indeed. Can you lay up sixpence a week? I think I can; I will try. David, do you hope you are a Christian? O yes, (his eyes filling with tears,) I trust I am. How long since you made a profession? About a year and a half since. I love the cause of Jesus Christ, and in the old country used to give a little to benevolent objects every year; I gave two shillings every year to the Bible Society. When you was sick of the Cholera, did you feel that it was right for the Lord thus to afflict you? O yes, sir, I feel that he is the only friend I have. When I was sick, and when I was travelling from Pittsburgh to Baltimore, it seemed that the Lord was my only support. This is but a part of the conversation. I have no expectation that I can communicate more than a very little of the interest I felt in this simple-hearted lad. I have been a member of the church of Christ more than 5 years, but I am constrained to say, that that youth is far, far before me in simple-hearted piety; and I would humble myself in the dust, before the Lord, because of my coldness and stupidity. The interview which I had this morning with that young soldier of the cross has more than compensated me for all I have done for the Bible cause.

Nov. 24, 1832.

#### BOSTON YOUNG MEN'S BIBLE SOCIETY.

A Society of the above name has been formed at Boston, Massachusetts, under very favorable auspices. The meeting for its formation was held in St. Paul's Church, and addresses were made by the Rev. Messrs. Malcolm, Gannett, Blagden and Stone, of Boston, and by Mr. Brigham, and T. R. Green, Esq. delegates from New York.

**THE DEVIL'S DEACON.**—In the town of —, in the state of —, Deacon —, though he professed to be a good man, and had covenanted to do good and good only as he had opportunity to all men, nevertheless, for the sake of money, continued to sell to drunkards, and all others who would buy, the drunkard's drink, *ardent spirits*. On a certain day a ragged filthy drunkard came in, with some silver money, to exchange it for the deacon's worse than useless, his de-

lusive, destructive poison. The Deacon raised up one end of the cask and drew for him the liquor, which, as the cask was low, was longer than usual in running. At last the vessel was full. It was emptied into the drunkard's bottle; and the bright silver money received in return. The Deacon looked at it with much apparent complacency, thinking no doubt that he had made a good bargain, when, the drunkard spoke up, and said, "Deacon, what do you think I have been thinking about, while you have been drawing this rum?" I do not know, said the Deacon, what have you? "I have been thinking," said he "that the devil stood behind you while you were holding up that cask, grinning and laughing and saying to himself *That is the Deacon for me.*" The Deacon started, and looked badly, and without delay gave up the traffic; determined that he would be the devil's deacon no longer.—*Jour. of Humanity.*

**Divine Providence.**—In one of the villages east of the mountains, resided two clergymen, who labored often in the adjoining country. On Monday morning they met and began to converse respecting the events of the preceding Sabbath.

'I will tell you,' said one, 'of a very kind and precious providence, which I experienced on yesterday. —I rode out six miles, and preached to a very interesting congregation, and on my return, while crossing a small bridge, my horse stumbled and fell, and threw me entirely over his head, on the bridge, yet I was not at all hurt. I consider it a very kind and gracious providence.'

'True,' replied the other, 'yet I can relate an instance of God's good providence, demanding even higher gratitude: On yesterday, I took my horse and rode out nine miles and preached to a very interesting church, and rode back to my home, and my horse never stumbled at all.—*Cin. Journal.*

¶ The subject of temperance, says the Genius of Temperance, assumes more and more importance as it progresses. Already the work has spread from this continent to England, Ireland, Scotland, Sweden, the islands of the sea, and to Africa; and so successful has been the experiment, that the governments of the old world begin to turn their attention to it, and ask for information. The following letter to the Chairman of the Executive Committee of the New York State Temperance Society, from the Prussian Consul in this city, will be read with interest:

CONSULATE OF PRUSSIA.  
New York, 6th December, 1832.

Sir: The Prussian government, aware of the success which has attended the establishment of temperance societies in this country, and being desirous to introduce similar institutions in Prussia, has directed me, through the Department of State, to collect and transmit to Berlin the rules and regulations of the society in this country, with such of their transactions as have been made public, and in fact all such details, and suggestions as might be useful, or could serve as models for His Majesty's government in the formation of such societies.

Permit me, therefore, Sir, to make known to you the requisitions of that government, and to assure you that I shall be most happy and most obliged by any epistolary or documentary information which you may have in your power to grant me on this interesting subject.

I have the honor to be, with sentiments of the greatest respect, Sir, your most obedient humble servant,  
J. W. SCHMIDT, Prussian Consul.  
To E. C. Delavan, Esq., Albany.

## YOUTH'S DEPARTMENT.



"Remember now thy Creator in the days of thy youth."

### EXHIBITION OF DEAF AND DUMB.

The State of Massachusetts appropriates \$6000 annually to support the deaf and dumb belonging to the State, at the Asylum in Hartford. A number of the pupils from the Asylum, accompanied by Mr. Weld, their teacher, were examined on the 15th ult., in presence of the Legislature and other members of the Government of Massachusetts. We make the following extracts from an account given of the exhibition in the Boston Daily Advertiser, which will be interesting to our young readers.

Those who saw the smile of intelligence which education had lighted up in the countenances of the pupils presented by Mr. Weld, (no longer unfortunates, since their minds have been opened to the workings of thought,) must have warmly felt, that philanthropy had never dispensed a more humane and enlightened bounty.

#### Number and Appearance of Pupils.

The pupils were eight in number. Four were girls of a very interesting appearance. One of them, apparently 15, dressed in blue, was decidedly pretty, with a fresh and blooming countenance, as indicative of thought as the faces of the best educated young ladies in our high schools. She had been a pupil but two years. The eldest of the females, apparently 18, was from Newport. She had lost her hearing at 6 years of age, still retaining the faculty of articulation, but unable to use it as any medium of communication. There was a pleasing propriety in her manner, and an easy and unassuming self-possession, when she was standing in the presence of the whole assemblage, that is not often attained in the drawing room. The movements of all the pupils were unembarrassed, and those of the females even graceful, resulting, doubtless in part, from being shut out from hearing, but particularly from the constant action given to the hands and arms in the use of the manual alphabet.—They are never at a loss what to do with their arms, those troublesome appendages to all children, when conscious they are objects of public notice. In fact it would be almost worth while for those who can hear and speak, to take lessons in this art, to learn how to use the limbs with freedom and grace.

#### Their manner of Expression.

In the examination two of the pupils were placed near a black board, on which they wrote with chalk, and the others were furnished with slates. The instructor, who seemed excellently adapted to his task, communicated with them by spelling words, through the manual alphabet, in the use of which they are very expert, and by the use of conventional signs, communicating words and ideas to the mind. For in-

stance, he gave out a word, such as *learn*, requiring them to form a sentence containing it. One wrote, "There is an asylum, and the pupils *learn* well."—Another word, *wonder*, was thus introduced into a sentence by one of the pupils: "I *wonder* that so many persons are curious to see me on the present occasion."

Other words, such as *swiftly*, *about*, *knowledge*, &c. were thus written by the pupils: "A rein-deer runs very *swiftly*, and can jump across the river."—"There is about 600 legislatures in Massachusetts."

[This was written by a small boy. The teacher pointed with his finger to the two errors in this sentence, and the lad instantly substituted *are* for *is*, and *Legislators* for *Legislatures*.]

"*Knowledge* in the United States is power." "I love to acquire *knowledge* and religion and many other things."

The teacher then asked a question, by signs, which the pupils wrote down to answer, viz.—"Why do you stand here before this great assembly?" *Answers*.—"Because we make exhibitions before them." "To exhibit to them." "Because we wish to exhibit to those who wish to believe that we can write and read."—"Because we exhibit at the Legislature of Massachusetts." "Because we wish to exhibit our improvements, that the Legislature may send other ignorant children to the Asylum." [A young man, who is an assistant teacher, wrote] "That we may show the Legislature, and through them the people of the State, that their appropriations have not been misapplied."

#### Knowledge of Grammar.

The pupils were next directed to take a verb, and write it in all its tenses. This they did, as far as they had respectively gone in Grammar, as *see*, *saw*, *seen*, *have seen*, *shall see*, &c. They were told to take the future, perfect and imperfect tenses, &c. of any verb, and form a sentence—"I shall have seen a considerable part of the city before I leave it." "Pupils at the Asylum have been loved by many of their friends."—"I had seen my mother before I came here." "I never saw the city of Boston." I am very glad to see them." "Seventeen years ago, Mr. Gallaudet went to France."

#### Their account of the Asylum for the Blind.

Mr. Weld said he would communicate to the pupils the fact of the existence in this city of an Asylum to teach the blind. He was not aware that they had ever heard of it, unless some of them had read the account in the newspapers. He then used a number of signs, occupying but little more time than the use of words would, to communicate the same ideas. The expression of the countenance at once satisfied the spectators that the pupils distinctly understood what was told them. They then wrote their own account of the matter, which will be found to vary in style according to the progress each had made, the style being as different as in the same number of differently taught children in our schools. The fact is interesting, because it proves that the answers are not parroted, but are the result of individual thought in the pupil.—While the pupils were writing, Mr. Weld read a letter from one of the pupils who had long been absent from school, to show that they retained their knowledge. The language was very correct; and the tho't beyond the ordinary reach of educated children of like age.



Some of the accounts the pupils gave of the school for the blind were as follows:—“There is an Asylum in Boston to teach blind persons to read.—They are taught to understand geography, grammar, writing, arithmetic and music. A few years ago a man went to Europe for the purpose of learning the language of the blind. He went to Prussia. The Prussians were jealous of him, because of the Poles, and they caught him and put him in prison. The Poles were his friends and he was released.” “The possibility of instructing the blind has been introduced into this country. It was introduced by Dr. Howe, who went to Europe, to visit the schools for the blind there. He visited Prussia, and was imprisoned, on account of being supposed to favor the Poles. But the government applied for his release and he was set at liberty.” [The teacher remarked that the young man who gave this answer had undoubtedly read the account in the newspapers.] “There is an Asylum in Boston where the blind can write and learn the manual alphabet, music, &c. Some months ago a gentleman went to Europe to acquire a knowledge of the blind. A Prussian caught him and put him in prison.” “A gentleman taught 8 or 10 blind persons to read and write, and studying music. He went to Europe. When he came to Berlin, some Prussians caught him and put him into prison.” “A gentleman taught 8 or 10 blind persons to read and write, and studying music. He went to Europe. When he came to Berlin, some Prussians caught him and put him into prison.—By and by some Poles loved him.” “This is an Asylum for about ten blind people to teach them to read, write and music. Several months ago he left and went to Europe. The Prussians caught him and put him in prison, because the Poles were a friend of him.” [This was written by the youngest girl.]

#### *Arithmetic and Geography.*

The mode of communicating figures was very rapid and satisfactory. The teacher gave out numbers with the fingers, as 9, 10 and 12; 20 and 35; 16 less 8; 24 less 10, &c. The boy who answered, would think a second, and then throw up his hand with great rapidity, giving the several sums which the teacher would name.

In geography the examination of the eldest girl and boy evinced that they were well taught in that branch. The lad was required to write the names of the principal rivers, and the girl the principal cities in Europe. The black-board was immediately covered with names. It should be here remarked that the writing of the pupils was remarkably fair and legible, compared with the advantages of well taught children of like ages. Any questions being proposed to the lad, either from the teacher or through him from a spectator, relative to the location, rise and emptying of the rivers, &c. were answered with great readiness, by expressive signs which the teacher interpreted, but which, in describing the flowing of a river, its head, the place where it emptied, &c. almost explained themselves. For every country and every striking object in it, there appeared to be signs as familiar to the pupils as if they had the faculty of hearing words. The principal rivers of the United States were also described. The girl was asked to give some account of Paris: She wrote, “It is the capital of France.—16 years ago Mr. Gallaudet went there and acquired the language of the deaf and dumb. He staid there

one year.” This circumstance, the teacher remarked, was always the most interesting association the pupils had with Paris.

#### *Their conversation with one another.*

Mr. Weld said he had often been asked if the educated deaf and dumb could enjoy each other's conversation and society. To show this, two of the lads took the stand, and were directed to converse with each other on any subject they thought proper. They immediately commenced an animated interchange of signs, which the teacher interpreted, something in this manner—“Have you been to New-Hampshire? Yes. Did you see the White Mountains? They were pointed out to me, but I saw them at a great distance. Was their appearance white? They were white at the top, but all the other parts were black. Did you travel in a sleigh, or upon wheels? I passed through two towns in a sleigh. We then came where there was no snow, and took a carriage on wheels. What did you notice in Augusta, (Me.) that was interesting? It is the place where the Legislature meets. There is a large State House just built there. It is built of granite, with large stone pillars all in one piece. Did you pass through Portland? Yes. It was formerly the seat of government, and is much larger than Augusta. I saw the old State House there, but it is far surpassed by the new one in Augusta,” &c. We merely give a specimen of the conversation, to show the unembarrassed manner in which the pupils communicated with each other in presence of a large assembly.

#### *Mind defined.*

Mr. Weld requested any gentleman to propose a question. One was put, “What is mind?” The answer from one of the small boys was, “It is an invisible thing which is in my body.” By a large boy,—“It is the faculty that thinks and judges and guides all our words and motions.” (Locke has not defined it any better.) Another question was “Define Eternity.” Answer, “It is something like time, but has no end like time.” The teacher asked, How is it like time? Answer, Because it has duration.

#### *Biblical Knowledge.*

Three of the pupils were called upon to relate a story, or an incident in Bible history. One of them gave an account of Paul and Silas in prison, their singing at midnight, the bursting open the prison doors by an earthquake, the terror of the jailer, his attempt to kill himself, his releasing Paul and Silas, applying something to heal their stripes, perhaps oil, thinks it was oil, but does not know, and the baptizing of the jailer and his house. To signify this last act, the pupil made a sign for plunging in water. His manner and gestures throughout were particularly expressive.

#### *Knowledge of Signs, Mechanics, &c.*

Mr. Weld stated at the close of the examination, that the knowledge of signs, acquired at the school, is never lost by the pupils. They are able to make strangers understand them, by the use of simple signs. The knowledge of language they will lose, after leaving school, unless they are among intelligent people who will correct their faults and encourage their inquiries. Other children, it must be recollected, have been all their lives learning language. These have only studied it while at school.

In mechanics their success was very great. There was no trade they could not be taught with facility,

and they were generally fitted, on leaving the school, to support themselves by their own industry. He exhibited a very neat work box, made by a small boy in the school. In Philadelphia, one of the best lithographic artists in the country, is deaf and dumb. Several of the pupils had become excellent printers.—Twelve who had left the Asylum had become heads of families.

The examination, which had given the highest satisfaction, was closed at 5 o'clock.

The number of Deaf and Dumb in the U. States, is 6113, of whom 1074 are in New-England, and 265 in Massachusetts, 118 under 25 years of age. Five of the pupils examined, were from Massachusetts which has now 30 pupils at the Asylum—88 have been educated there, from this State.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 2, 1833.

### IMPORTANT CONTROVERSY.

A correspondence has been commenced between the Rev. John Breckenridge, a Presbyterian Minister, and the Rev. John Hughes, a Roman Catholic Priest; in which, after exchanging about a dozen letters, the preliminaries have been settled for an amicable discussion of some important points of controversy between Protestants and Roman Catholics. The parties are to write and publish alternately, in the Presbyterian and Roman Catholic Herald, two weekly papers in Philadelphia. The talent displayed in the correspondence, so far, is of no ordinary character, on both sides. It promises to be interesting, and we sincerely hope that good may come out of it. But we have never seen much good resulting from public disputations about religion or heresy. It was no doubt proper for Luther and Calvin, to expose the deformities of Popery; but the present arrangement, if we rightly understand it, will afford an able advocate an opportunity, through the aid of our religious presses, to hide its deformities, and set off its beauties, if it has any, to the best advantage. We think Mr. Breckenridge, who is an admirable advocate in the cause of the Education Society, would make more proselytes, and better subserve the cause of his Lord and Master, by promoting the education of pious young men for the ministry, who will go into the by-places, where the wolf in sheep's clothing is lurking for his prey, and who will carry with them the light of the gospel, which lighteneth the world.

The man who consents to fight a duel, even if it is on holy ground, puts himself and his cause upon a level with his antagonist, and he whose garments are the most pure, runs the greatest risque of getting them defiled, while he who has nothing to lose may glory in his prowess. We would, like Mc Dowell reclaim the wanderer, and warn the unwary, but never stop to parley with "THE MOTHER OF HARLOTS," although she was "arrayed in purple and scarlet-colors, and decked with gold, and precious stones, and pearls," and carried in her "hand a golden cup, full of abominations and filthiness of her fornications," with her "name written upon her forehead," by the finger of God. "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, and ABOMINATIONS OF THE EARTH,—drunken with the blood of the Martyrs of Jesus."

### MOTHER'S MAGAZINE.

The Maternal Association of Utica has commenced a monthly periodical, to be edited by Mrs. Abigail G. Whittelsey, who is eminently qualified for the office. When we consider the important station which mothers occupy in forming the character of the world, we wonder that this plan of aiding them has not been thought of before. The price of the Magazine is only one

dollar a year, and we hope it will be extensively patronized.—Contributions may be expected from some of the ablest pens. The Prospectus, which bears the signature of Mrs. Sigourney, says, "Its design is to embrace physical education, intellectual training, the culture of the affections, the nurture of the soul, all the bearings of maternal intercourse, from its earliest watch over the cradle-dream, to the full development of that mysterious being, whose destiny is immortality."

"Among the social principles that bear upon a mother's office, and the charities that spring from it, prominence will be assigned to maternal associations, whose salutary influence is already so widely diffused; to the wants of the children of ignorance and penury; to the sorrows of orphanage; to the claims of the offspring of missionaries, who turn for education to the land of their fathers—perchance, when their parents are sleeping in the dust."

A more extensive view of the fruitful field the Mother's Magazine is intended to occupy, may be seen by the following explanation. Its object is,

1. To lay before mothers the history, designs, and results of maternal associations.

2. To awaken in them deeper feeling on the subject of their responsibility, not only to their children, but to the church, and the world. The future defenders of the faith are now in the hands of mothers! Do they not need counsel and encouragement?

3. To portray the duties of Christian parents towards orphans of their deceased friends. Can they hereafter meet their sisters who have gone before them to eternity, and say, We did all we could to watch over the little flock you left.

4. To illustrate proper government of children, and to make public any successful experiments parents may have made, in the education and management of their families.

5. To call the attention of parents to the importance of having suitable schools and seminaries for children, such as the Lord will approve at the last day.

6. Believing that physical education has not had that place in the estimation of parents, which its nature and importance demands, we shall endeavor to ascertain the best mode of managing infants and young children, as to proper nursing, food, clothing, toys, and amusements; the proper mode of taking care of the teeth; the proper modulation of the voice in speaking and singing; the necessity of early rising, air, and exercise, in order to give expression to the features, due proportion to the limbs, and vigor and symmetry to the whole body. In short, we would endeavor to stimulate mothers to make their children, for the first ten years, as fine animals as possible.

7. To promote the cultivation of the affections. To endeavor to show the best method of regulating the temper and disposition of children; the proper objects of their love and hatred; the reasons of their prejudices and partialities; the predominant love of self—how to be met and overcome. The great Cecil says, "The foundation of all empires is laid in the same principle that actuates a boy, when, in the field, he jumps upon a grassy mound and says, 'this sunny heap is mine.'"

8. To encourage efforts to ameliorate the condition of poor children, and bring them under the direct influence of moral and religious cultivation. We mean the wretched poor. The extreme sufferings of this class, we believe, cannot be estimated, or hardly conceived by most sisters in the church.

9. To advocate kind and proper treatment of infants. A vast amount of cruelty, it is believed, is now practiced by mothers, which should be exposed, as far as practicable.

10. To exhibit in true colors the sorrows, and pangs, and tears, of those mothers who have intemperate husbands; and to awaken christian females to look at the impropriety of uniting themselves with drinkers of ardent spirits.



11. To bind up the broken heart of the widow; to dry the orphans tears; and let each paper bear to them some consolation.
12. To publish biographical sketches of christian females, and of pious children.
13. To show that the signs of the times demand increase of faithfulness on the part of mothers.
14. To suggest improvements in domestic economy, especially on the subject of female help.
15. To discuss the importance of making every thing connected with the child, from its earliest infancy, tend to the formation of a high christian character.
16. To publish the reports and correspondence of maternal associations, miscellaneous essays, communications, &c. &c.

[For the Religious Intelligencer.]

#### TEMPERANCE.—No. 3.

Mr. Whiting—In my last some observations were made relative to the contemplated "simultaneous meetings." On the present occasion I propose to offer a few remarks on the subject of "Monthly Meetings." It is generally known that the county Society has been in the practice of holding regular monthly meetings at the different Towns in the County; and it is equally well known (at least by those who are in the habit of attending those meetings) that many Towns and Societies are but seldom represented there, and consequently do not enjoy that benefit which those meetings are so admirably calculated to afford. It is my purpose to endeavor to excite a more general interest on this subject, and in order to do that, it becomes necessary to state for the benefit of the uninformed, what it is that constitutes their peculiar utility.

In the first place, I remark that one object of the meetings is to collect information relative to the progress of the Temperance reform; and it is expected of the delegates present that a concise and definite report be given of all such interesting facts as tend to inspire each other with new zeal and fidelity in the common cause. Another object secured is, that of exciting deep interest in the various towns where the meetings are held. To this end, a public meeting is convened and addresses made. Facts of special interest are also stated:—the day being in a certain sense set apart to the work. The meetings, ordinarily are well attended, and no doubt local societies receive a powerful impulse by means of the facts stated and the interest excited. But this is not all. The delegates, by attending the meeting and listening to the relation of facts—to the appeals of the speakers—and also by enjoying free interchange of sentiment with each other, receive a new impulse, and return to their several homes prepared to exert a more extensive influence among their own townsmen than they have ever before done. I have now alluded to some of the principal benefits resulting from the "Monthly Meetings," but in order to obtain a correct impression of all the happy tendencies of them, it becomes necessary to attend personally and witness the interest manifested on these truly important occasions. There are many things calculated to promote the Temperance cause connected with these meetings, which cannot be described.

The interest of the meetings is greatly promoted by the peculiar satisfaction which is evinced by the venerable Fathers and Mothers, in hearing of the progress of reform. The deep interest which animates the countenance of the youth, as they listen to the joyful anticipated release from the dread evil of intemperance; and the children too are seen attending with intense delight upon these interesting occasions. And why should it not be so? for where is the father or mother, the brother or sister, or even the little child, that has not been distressed by witnessing the lousiness of the drunkard, in the person of some family relative or bosom friend. But the effect of all this must be realized by witnessing what we have vainly attempted to describe. Let me then urge every Society

in the County to send delegates to every meeting, as the good to be secured depends very much upon the number of Societies represented. There ought to be more zeal manifested in sustaining this valuable means of promoting the noble work. The system is well-organized, and all that is necessary is a good degree of interest on the part of individual Societies to render these meetings what they are admirably calculated to be, a substantial and permanent instrument in advancing the glorious work of reform. Some plan should be adopted by every Society, calculated to secure the object. In some instances, individuals have pledged themselves to attend one meeting in a given length of time, and in this way enough have agreed to secure a regular representation at every meeting. And it has been observed that those Societies are the most active and useful, who are in the constant habit of sending delegates to the Monthly meetings, while on the contrary, those who do not, become enervated and lifeless, and accomplish comparatively nothing. Let me then make a general appeal to every friend of this good cause, to contribute by his or her influence in sustaining this system, believing, as I really do, that the little time thus occupied cannot be spared for a more noble purpose, and that the system, if properly sustained, will tend more than any thing beside, to perpetuate in the midst of us, a zeal and activity which shall effectually secure the final triumph of the cause.

L. B. S.

[For the Religious Intelligencer.]

"I would that thou wert cold or hot."

Mr. Editor—In answer to the reply which you gave to my first letter I may say, I would that thou and thy christian brethren were not only aloof, but altogether persuaded to be bold, active and zealous christians; you cannot too much so if your "zeal is according to knowledge." Methinks that you and they are going forward in the strength of Christ, to promote a revival of religion in the churches of New Haven, and that these efforts will be blessed, and the heavenly minded feelings which you and they had in 1821 will all return, difficulties vanish, and the mountain become a plain; and then you may see a little cloud arising, as it were, that shall overspread this horizon, and blessings not only descend upon the churches in your highly favored city, but all over this region, where the moral atmosphere has been too cold to have heavenly dews descend. And there is very great need of spiritual showers. May we not hope, dear sir, if Christians get so humble as to weep over the desolations of Zion, and pour out their hearts to God as Elijah did for rain, that we shall have a refreshing from his presence, and that stupidity and coldness will be removed? Christ wept over Jerusalem; and have christians no sensibility? He endured excruciating agonies on the cross for poor sinners; and have his followers no feeling for them?

Is not the life of a stupid professor as much to be lamented as that of an impenitent sinner? Both have to look back upon misspent opportunities, mercies abused, a Spirit grieved, a Saviour slighted, a Bible misimproved, admonitions rejected and obligations violated. Surely the ingratitude, stupidity, and coldness in the former, is less excusable, and more offensive to God, than the hardness and obstinacy of heart in the latter.

Believers under the Mosaic dispensation had less light and fewer religious privileges, but more persecution, and perhaps more piety. If christians were now as faithful as they ought to be, they would meet with more opposition, and this would have a tendency to call their faith and other christian graces into exercise; and then they would have more grace. Is it not the case, Sir, that the more christian brethren admonish and exhort one another, the more they love and pray for one another? and the more they warn and entreat impenitent sinners, the more they will compassionately intercede for them at the throne of grace? Christians ought to consider it a precious

precious privilege to speak for Christ whenever they have an opportunity, not only to those who are interested in his merits, but in recommending religion to others, and in this way they will be revived and encourage one another, and show that they are engaged in the service of their Divine Master, and others will have no occasion to say, I see no real difference between professors and non professors. It is to be lamented that some go on resolving and praying, without doing all they can to promote their own and others good. Worldly persons, when they come together, can talk fluently about the things of time, and cannot christians converse about those heavenly things which ought to interest them so deeply. The blessed martyrs were bold in speaking for their glorious Redeemer, as was the case with Stephen, who was "full of faith and of the Holy Ghost." Oh that christians were more distinguished at this day for letting their light shine. That you may lift up the warning voice and plead the cause of Zion, is the hope of your humble servant,

ZION'S FRIEND.

For the Religious Intelligencer.

#### JUSTIFICATION.

Justification by faith and by works, are often distinguished from each other in the Scriptures, and particularly in some of the epistles. The distinction between these two modes of justification is clearly exhibited by the great Apostle to the Gentiles; but from some cause, not inherent in the subject itself, many who read the scriptures with devout attention, seem not fully to apprehend it.

To be justified by works is to be treated as righteous on account of one's perfect obedience, at all times, to the will of God, as exhibited either in his written or unwritten law. The leading principle of this law, the principle which comprehends all the rest, is embraced in the precept, "My son, give me thy heart." He then who is justified by works, has at all times, during his whole existence, loved God with his whole heart, and has consequently done every thing which could be prompted by such affection.

He who is justified by faith, or, as it is more fully expressed, by "faith without works," is one, whose governing principle, during some part of his previous existence, has not been the love of God, but who, having become sensible that he could not be happy without his friendship, returns to him, and places all his dependence for happiness upon his love. Such an one, God, through the sacrifice of his Son, treats as if righteous.

The present character of both these classes is the same,—so far as the latter are concerned in their ruling purpose;—they both place their happiness in the same thing, and their rule of conduct is the same. The former are justified, because they have *always* loved to practice the law of God, as an evidence of their love to him: the latter, because they are *now* influenced by the same principle.

S. E. N.

[For the Religious Intelligencer.]

OBJECTS NOW BEFORE

#### THE AMERICAN TRACT SOCIETY.

In the work devolving, in the Providence of God, on this Society, for the spiritual welfare of our own country and of the world, the EXECUTIVE COMMITTEE feel that there are *four objects* now especially claiming the attention of the christian community.

##### 1. New Tracts.

Notwithstanding the variety and excellence of the Society's publications, on which the blessing of God has signally rested, (and to which those two invaluable works, Edwards on the Affections, and the life of David Brainerd, will be immediately added,) there is in the community a continued call for *New Tracts*, which the highest future usefulness of the Society un-

questionably demands should be duly regarded. And whoever will consider the extent to which the Society's publications are circulated, must be convinced of the indispensable necessity, that they be truly evangelical, rich in the glorious truths of the Gospel, and at the same time adapted to arrest the attention and move the heart. The Committee are fully assured, that there are in our country, Clergymen and others, eminently qualified to prepare such Tracts; and they cannot but hope, that a desire of usefulness, and a sense of responsibility to God and the souls of men, will induce them to consecrate to this object at least a portion of effort. As a means of furthering this design, the Committee have been enabled, by the liberality of benevolent individuals, "to announce that the sum of *five hundred dollars* will be paid to authors of the *best ten approved Tracts* that shall be received on or before the *first day of March, 1833*, in the proportion of \$50 for each Tract; the manuscripts to be submitted to Rev. Dr. De Witt, Bishop Mc Ilvaine, and Rev. Dr. Skinner, as the Committee of Award; or, in the failure of either of them, a person to be designated by the Society's Publishing Committee to fill the vacancy; and all the manuscripts submitted, to be, after the award, at the disposal of the Society, so far as desired for publication."

There is no limit to the subjects on which Tracts may usefully be written; and the Committee believe that, in general, writers will be most successful in selecting those which are impressed on their own minds, as especially adapted to the wants of the community. Where facts are known, which can be embodied in *authentic narratives*, clearly and forcibly exhibiting Gospel truths, it is a most desirable method of access to the human mind; and Tracts of four or eight pages have usually a wider circulation than those of larger size.

##### 2. Planting Agencies throughout our Country.

If from the more than 600,000 square miles of our inhabited territory, we deduct 60,000, embracing portions of the country where the privileges of the Gospel are most richly enjoyed, there remains *thirty Agent's fields*, each containing 500 townships of 36 miles square, or 180 miles in length by 100 in breadth; each township embracing on an average 600 inhabitants, and each Agent's field 300,000. The Committee know of no possible means of reaching all the destitute of our country, except by planting in each of these fields a laborious and well qualified Agent; who shall secure the formation of adequate depositories, form Tract Societies, and awaken the energies of God's people to contribute of their substance and their efforts for the spiritual welfare of the entire population.

Fourteen Agents are now thus faithfully employed in their appropriate fields, through whose endeavors there is reason to believe some portion of Divine truth has already been communicated to thousands, who otherwise would in no respect have felt the influences of this Society. And the Committee look to the Christian community for their co-operation, at once in sustaining this system, and giving it, by every practical means, the utmost efficiency.

##### 3. Christian efforts in connection with Tract Distribution.

However excellent may be the publications issued, and however efficient the agencies employed, it is apparent that the destitute of our country will not be effectually reached, except so far as truth is brought into contact with their minds by personal Christian efforts. And the Committee believe, that not until all Christians, whom God has qualified for the service, shall be engaged, in co-operation with the Ministry, in appropriate labors for the salvation of men, will the duties solemnly devolving upon the churches be adequately discharged. Great benefit is found to result from assigning to each Christian a designated field as the immediate object of his prayers and labors; and the Tract, given or loaned, is a happy introduction to other christian efforts. Many have by these means been brought to the house of God, and other religious meetings; many, found

destitute of the Bible, have been supplied through the appropriate channels; multitudes of children have been brought into Sabbath, Infant, and other Schools; the temporal wants of the suffering have not unfrequently been relieved; and many, through the Divine blessing on the Tracts and kind and affectionate Christian efforts and prayers, there is reason to believe, have been brought to renounce sin, and yield up their hearts to the Redeemer. Let the Holy Spirit be largely poured out upon the churches, and the Committee are confident that such labors as these for those perishing in sin around us, will not be neglected; and in no way may we more assuredly expect his blessed influences, than in the prompt and faithful discharge of duty.

#### 4. The Foreign Field.

All the intelligence the Committee have received from Pagan nations confirms the evidence, that God will use THE PRESS as an important auxiliary to Missions, in their illumination and conversion. The great mass of the earth's population, embracing all the most prominent nations, may be reached through a comparatively few principal languages; these nations embrace to a considerable extent, a reading population; and in most of them the printing of Christian Tracts is already commenced. In respect to the two or three hundred millions of China, tho' they speak different dialects, yet, on the printed page, the venerated language of Confucius, like the Arabic figures to European nations, is vernacular to all.

In *Burmah*, Tract operations are vigorously commenced. Four presses are in employ. A stereotype foundry is about to be established by the mission; and "the signs of the times," indeed, "indicate, that the great renovation of *Burmah* is drawing near." The appeals of Dr. Judson, stating that, at one festival of *Guadama*, not far from six thousand Pagans came to the mission house for Tracts, have justly awakened a thrilling interest in the American churches.

"Among the *Tamul* population on the continent," say the Missionaries in *Ceylon*, "is almost an illimitable field. Missionaries, to make known the Gospel by preaching, through all that extent of country, cannot be commanded, probably for years to come. Tracts, well written, and circulated so as to per- vade every part of the land, must be, for the present, our main dependence."

The mission in *Bombay* say, "The *Mahratta* language is spoken by a population of 12,000,000; besides which there is an immense multitude of immortal beings whom we can reach in no other way than through the medium of Tracts."

The Missionaries on the *Mediterranean* have recently prepared eight valuable Scriptural narratives in Modern Greek, translations of which into English have been sanctioned by the Publishing Committee.

The Tract Society in *Paris*, whose field embraces thirty-two millions speaking one language, say, in an appeal recently made, "Had our Committee to-day twenty thousand francs, (nearly \$4,000) at its disposal, we could expend it in a few months, without extraordinary efforts, through the channels already opened. A still greater sum would enable us to visit the departments where we have yet no relations. The field which now waits to be cultivated is immense.

Nor is there less decisive evidence, that Tracts are read, and are blessed of God among pagan nations.

"I know *Ayzo*," (Jesus) said a poor native of *Siam* to Rev. Mr. Tomlin, "I know *Ayzo*, and worship him every day. My brother has books which speak of *Ayzo*, and teach about the true God, and I listen to him while reading."

A missionary recently found in a village 200 miles from *Bombay*, several persons who had a tolerably correct idea of Christianity; and ascertained that it had been wholly derived from Tracts, procured at *Bombay* by one of the villagers—no missionary having previously visited the place.

Dr. Judson, being some days' journey from *Rangoon*, was told by the natives, that a man had just died in peace, trusting in a new religion. On repairing to the house, he found, clasped in his hand, disposed on his lifeless breast, a Christian Tract, which alone had revealed to him a Saviour, and opened before him a blessed immortality.

The Board of the American Baptist Convention have received evidence of the conversion of more than twenty *Burmans*, who have never seen a Bible, nor a Christian Missionary.

The Committee, at a recent meeting, after giving the various claims from abroad a serious consideration, and looking to God for direction, though the Society's Treasury contained less than \$300, unanimously

Resolved, that the following appropriations be immediately made, viz.

For the use of American Bap. Missionaries in *Burmah*, \$1,500

Do.	do.	Missionaries in China,	1,500
Do.	do.	do. <i>Bombay</i> ,	1,000
Do.	do.	do. <i>Ceylon</i> ,	1,000
Do.	do.	do. <i>Sandwich Is.</i>	1,000
Do.	do.	of Protestant Epis. Ch. in Greece,	500
Do.	do.	A.B.C.F.M. on the Mediterranean,	1,000
Do.		Paris Religious Tract Soc.,	1,500
Do.		Lower Saxony Tract Soc, Hamburg,	500
Do.		William Ropes, Esq. St. Petersburg, Russia,	500

Total \$10,000

The Committee would mention with gratitude to God, that the American Tract Society in *Boston*, on being informed of the above resolution, immediately remitted \$2,000, in part of the amount; an anonymous individual in *Virginia* has remitted \$250; other donations have been received; and the Committee look to the friends of Zion for the means of promptly transmitting the whole amount, and thus encouraging and cheering our fellow laborers at all the stations, whose work has long been hindered for want of pecuniary means.

The hearts of the Committee are deeply affected, when they contemplate the bearings of these several departments of the Society's operations upon the kingdom of Christ and the welfare of men; and they cannot but appeal to the friends of the Redeemer for such co-operation as God shall enable each of them to give. Will not able Christian writers consecrate to this cause a portion of their efforts? Will not those qualified to labor as Agents in responsible and destitute fields, forego, at the call of duty, the repose and the temporal and social blessings they may be now enjoying? Will not the people of God put forth their personal efforts in behalf of millions in our own country! Will they not furnish the pecuniary means for imparting a knowledge of the Saviour to a perishing world? And will they not fervently supplicate the Holy Spirit to guide them and the Committee in duty, and bless their endeavors to multitudes, in their eternal salvation?

By order of the Executive Committee,

JAMES MILNOR, Chairman.

WM. A. HALLOCK, Corresponding Secretary.

New-York, January 20, 1833.

*A thought for the afflicted.*—When the traveler Park, sinking in despondency in the deserts of Africa, cast his eye on a little plant by his side, he gathered courage: "I cannot look around without seeing the works and providence of God." And thus asks the Christian: "Will God feed the young ravens? Does he notice the falling of a sparrow? Should not I then hope in God? He that spared not his own Son, but freely gave him up for us all, how shall he not with him freely give us all things? If comfort therefore were the best thing for me, he would have given me comfort."



## TIME'S LAST VISIT.—By MRS. HALE.

(There is a Persian Legend, representing Time before commencing his "New Year's Flight" warning those who are to die during the coming season, of their inevitable fate.)

The night was a cold and stormy one,  
And the year was running low,  
When Time threw his traveling mantle on,  
As he were about to go;  
And he cast on his glass a rueful look—  
"The sands will be out," he said,  
(Seizing his memorandum book.)  
"And these visits must be made:  
But it does little good the fools to warn—  
I almost lose my labors:  
They think the last visit I make to them,  
Is always meant for their neighbors.

Last year my duty was faithfully done—  
I traversed this city through,  
Revealing to every devoted one  
I had come for a final adieu.  
Why, they treated my warning as Nicholas treats  
The groans of the dying Poles;  
Or thought 'twas to save—(how this avarice cheats!)  
Their money, and not their souls,  
That my hint of a speedy departure was given,  
Though I bade them farewell like a lover:  
And how few there were who prepared for heaven:  
I can easily reckon them over.

And first to a Banker's house I bled,  
Though I knew he was often surly,  
But those Rothschilds—one must honor their pride!  
So I hastened to warn him early.  
I found him within, at a sumptuous feast,  
An Apician sauce was before him,  
And its flavor he praised to each smiling guest—  
'Tis Death!—thus my warning came o'er him.  
Oh, how his eye glared as he bade me flee!  
I was off like a twinkle of light,  
And he ate at that dinner enough for three,  
And he died of a spasm that night.

And next I tapped at an Editor's door—  
It sounded so like a dun,  
That he scattered his papers about the floor  
As he made a motion to run:  
But at length he resumed his labors again,  
When he found no sheriff drew nigh,  
Searching old books for a New Year's strain—  
I whispered—*The Year to Die!*—  
He started—"Ah, 'tis a lucky thought,  
And I'll rhyme it out," said he,  
"My patrons may fear that Death is near,  
And repent of their debts to me."

I hurried away to a doctor, then,  
Though I knew I might spare my pains,  
That he thought of disease as the end of men,  
And of death as the doctor's gains—  
"My patient must die," he was maundering on,  
As he glanced a fee-bill o'er,  
"And his money will go to his graceless son—  
My bill might be somewhat more;  
For the youth will ne'er take the trouble to note  
That I've charged five visits a day,"  
So he figured away while I laughed in his ear,  
Remember my visit's to pay!

I told an Old Man it was time he should go,  
And he was too deaf to hear,—  
I called at the play on a dashing Beau,  
And he was too gay to fear,—  
I paused in a Merchant's counting room,  
And a dunce was I to stop,  
Scarce would he have heeded the crash of doom,  
While reckoning his ledger up.  
There is one demand—I began to say—  
He burst with a hurried breath,  
"Show me your bill, I've the cash to pay!"—  
I left him to settle with Death!

I stopped at a Poor Man's humble shed,  
And thought 'twould delight him so,  
For I knew he had often wished he was dead—  
But he flatly refused to go!

And O, the wild agony of his eye,  
As he begged me one year to give!  
Saying, 'twas too bad for a man to die  
Who had struggled so hard to live;  
That his wife might beg and his children starve—  
I whispered of charity—  
He raised his eye with a look of despair—  
" 'Tis a broken reed," sighed he.

I had fared so ill with the lords of the earth,  
Of the earth they had proved, indeed,  
That I turned to the sex of gentler birth,  
Hoping more kindly to speed:  
On a beautiful Belle I made a call,  
A milliner's girl stood by—  
She had brought a new dress for the New Year's ball—  
I breathed a sepulchral sigh:  
And the rich red flowers looked a ghastly white,  
"How odd!" cried the beauty, in sorrow,  
"These do not become me at all to-night,  
But bring me some gayer to-morrow."

And then—but why continue the list,  
So fraught with chagrin to me?  
Who likes to remember the times he has missed,  
When recounting his archery?  
I called, in fine, on the old and the young,  
Fair, ugly, and sober, and gay,  
The chorus the same to the tune they all sung—  
They would not be hurried away!  
There were many who hated the world to be sure,  
And called Time an old villainous cheat,  
But heaven was so distant, so bright, and so pure,  
They had no inclination to see't.

*Forms of the dust!* I murmured in wrath,  
As I entered a stately dome;  
And, following the clue of my fated path,  
Repaired to the nursery room;  
The children were sleeping like nestled birds,  
And she, the sweet mother dove,  
With a face too happy to paint by words,  
Was choosing her gifts of love  
For the New Year's morn—I touched her cheek,  
She knew the deadly thrill,  
And raising her eyes with a smile so meek,  
—"My Father, it is thy will."

Yes, *Woman* should always be ready to go,  
She has nothing on earth but *love*,  
A dowry that bears little value below,  
But 'tis priceless transferred above;  
O lavish it not on my brightest joys,  
'Tis folly, 'tis worse than vain,  
I never bestow them except as toys  
I mean to resume again:  
Even now I shall gather a thousand fair things  
I gave when this year was new,  
And the hopes for next, that I shake from my wings,  
Will prove as deceitful too.

But why should I preach? Who'll the wiser be?  
The young are engaged with pleasure,  
The aged have cut all acquaintance with me,  
And nobody else is at leisure;  
They may learn, if they will, though their date is brief,  
Some monitor ever is nigh,  
There's the fading flower, the falling leaf,  
And the year about to die;  
These speak to the hearts of the humble and just—  
For the earthly and obstinate,  
Why, my visit to such would be labor lost,  
So I leave them, for aye, to their fate."

"OH! I'M ONLY A PASSENGER!"—At a certain time—no matter when—a vessel, which was crossing the water, sprung a leak, and it was with the utmost difficulty she was afterward kept afloat. The pumps had to be incessantly in motion; and the hands by their constant fatigue, night and day, were nearly exhausted—while the water slowly increased in the hold. While matters were thus going on, a person who had been in the habit of walking the deck with his digits in his pockets, was saluted by the captain after this manner: "Come, sir, take hold and help us at the pumps,

or we shall certainly go to the bottom!" "Well, captain, (said he,) that's nothing to me: I'm only a passenger."

We may laugh at the folly, or selfishness, or indolence of such a man. But his likeness is to be seen in thousands of persons all over the land. Indeed, the great mass of men of the present day are as like him as you can imagine. Do you doubt it? Call upon the first man you meet, and ask him what he is doing to destroy licentiousness. Ten to one he will say, he has no time to devote to such matters; his influence is nothing; and what little he could do would be of no avail: "it's nothing to him—he's only a passenger."

Go to another; urge on him the multiplied evils of lottery and other gambling; point him to the families who have been beggared, and the many who have been ruined, for the want of effort on the part of those who disapprove of such things. "He does not gamble—and if every one would look out for himself there would be no need of it." *He's only a passenger.*

Ask another to help forward the temperance reform—to drink no intoxicating liquors, and to pledge his influence to put an end to the evils arising therefrom: "O," says he, "I can govern myself; and as for the rest of the world, that's nothing to me: I'm only a passenger."

Introduce the subject of slavery. Say to a person, there are above two millions of slaves in this country, who have no privileges, and no protection; subject to the caprice and brutality of those who unjustly oppress and hold them in bondage; say to him we should exert ourselves peaceably to restore to them their rights; and that one good way is, to abstain as far as practicable from using the productions of their labor: "I am only an individual; if you could get every body to do so, it might answer; but what little I can do will affect nothing: I'm only a passenger."

In fact almost every man who makes any pretensions to morality, is too apt to consider himself "only a passenger;" and, therefore, under no obligation to help to extricate society from the difficulties and depravity with which it is encumbered. If they finally land safe, it is well; but if universal destruction were threatened against human morals, and the combined efforts of those who claim to be virtuous were amply sufficient to stay the desolation, you could hardly prevail upon them to take off their gloves, and consider themselves in any other character than "passengers."

## Temperance Reform.

### AMERICAN TEMPERANCE SOCIETY.

#### Extracts from the Fifth Report.

By the facts presented in the Fourth Report of this Society, the following truths are established, viz.

1. Ardent spirit as a drink is not needful.
2. It is not useful.
3. It is a poison which injures both the body and the mind. And this results not merely from the great and increasing quantity of the liquor which may be taken, but from the kind. It is a liquor which is injurious in its nature, and which cannot be taken without harm.
4. It impairs, and often destroys reason.
5. It lessens the power of motives to do right.
6. It strengthens the power of motives to do wrong.
7. It tends to bring all who use it to a premature grave; and usher those who understand its nature and effects, and yet continue to drink it, or to furnish it as a drink for others, into a miserable eternity.

From these truths, all of which are established by numerous and indubitable facts, it follows that to use ardent spirits as a drink, to manufacture, buy, sell, or in any way furnish it as a drink for others, is a sin; and in magnitude equal to all the evils, temporal and eternal, which it tends to produce. He who has the means

of understanding its nature and effects, and yet continues to use it, or to furnish it, will at the divine tribunal, and ought at the bar of public opinion, to be held responsible for its effects. For the pauperism, crime, sickness, insanity, and death, which he occasions, he is responsible. "In the vice of drunkenness," says a distinguished member of Congress,\* "as indeed in every other, the man who holds out the temptation to it, is the chief transgressor. The weak mortal who is sunk by intemperance to the level of the brute, is a victim to the avarice of the man who can calmly look upon him, and continue for cents and sixpences to sell him the dreadful poison." And says an eminent writer, "Words cannot express the guilt of those individuals who are now engaged, in any way, in manufacturing or vending ardent spirits." Such ought to be, and as light prevails, such will be, the sentiment of the whole community. The men who furnish the means, and present the temptation for the making of drunkards, are partakers in their guilt, and ripening for their awful retribution. They are exerting an influence which is hostile to the holiness and happiness of the community; and which tends strongly to the destruction of man for both worlds.

The conviction is extending, that all men are under sacred obligations to aid in this cause, and to continue their efforts till intemperance is done away. It is seen that short enlistments will not answer the purpose; and increasing numbers are engaging to serve during the war. An old man of more than fourscore years, afflicted with a bodily infirmity, for which he had been advised by a physician to use ardent spirits as a medicine, was presented with a constitution of a Temperance Society on the plan of abstinence. He read it, and said, "That is the thing to save our country; I will join it." "No," said one, "you must not join it, because ardent spirit is necessary for you as a medicine." "I know," said he, "that I have used it, but if something is not done, our country will be ruined; and I will not be accessory to the ruin of my country. I will join the society." "Then," said another, "you will die." "Well," said the old man, in the true spirit of '76, "for my country, I can die;" and signed the constitution; gave up his medicine, and his disease fled away. It was the remedy that kept up his disease; and when he had renounced the one, he was relieved of the other. So it probably would be, in nine cases out of ten where this poison is used as a medicine. It tends to perpetuate and aggravate disease, till it ends in death; and often does it render that which would otherwise be slight and temporary, permanent and fatal.

Some friend sent to this old man a copy of the last Report; and he has read it through six times; says he will have it bound, laid up by the side of his Bible and keep it till he dies. No book of the size, he thinks, will do greater good to the country.

"This Report," says a judicious writer, contains a detailed and faithful history of one of the greatest changes which was ever effected in the condition of the human race. The Temperance Reformation will form a most important chapter in the history of navigation and commerce, of political economy and morals, of manners and fashions, and of the christian religion. There is reason to believe that a great proportion of the youth and children in the United States, and of the young men under thirty years of age, are acting on the temperance principle. Those who drink, and those who vend or manufacture the poison, are generally over thirty years of age. Their bodies will soon fall in the wilderness where they have tempted God and their fellow men; a new generation who have not been slaves in Egypt, will rise up and enter a land flowing with what is better than milk and honey. A vision of glory and beauty, such as the dying legislator of Israel did not see from the top of Pisgah, opens to the eye of the

\* Hon. James M. Wayne.

philanthropist and christian of this country. We would recommend the Report of the American Temperance Society, with all the earnestness in our power. We wish it could be circulated by hundreds of thousands. It contains facts and reasoning which are absolutely irresistible. It is precisely the pamphlet which was wanted. Why will not every temperance society in the land supply all their members with a copy?"

*Guilt of those who sell Ardent Spirits.*

What would be thought of the men who, for the sake of money, should directly sell disease? would it not be viewed as an immorality of a high and aggravated character? and is it not as really immoral, as really a crime, to sell the known cause of disease, as it would be to sell disease itself? What would be thought of the man who should knowingly and deliberately sell death; and in such quantity as to double the tenants of the graveyard? What ought to be thought of him? And is it not as really wicked for men to sell the known cause of death; and when survivors raise in loud and solemn tone, the note of remonstrance, are they to be put off, with the supremely contemptible reply, If we should not sell this, we could not sell so many other things?—or, we must change our business?—or, we could not support our families?—or, if we do not do it somebody else will? Suppose somebody would import plague, if you should not; and in that case could sell more of some kinds of goods, which he had on hand, than if he did not; and should give this as the reason why he must do it; would that screen you from the indignation of a suffering community, or the retributions of a righteous God, if for a similar reason you should do it? What would be thought of an apothecary who should import pestilence, or wake up fever, because if he did not do it, he could not sell so many medicines, and perhaps must change his business? What would be thought of the merchant, who should do this in order to sell a greater quantity of mourning apparel. Suppose an apothecary, instead of being confined to one branch of business, sells both drugs and cloths; and also sells indiscriminately, to all who will buy arsenic or opium; though he knows that it kills men by thousands. And when an injured community rise up and remonstrate, array against him the tears of widows and the groans of orphans, he says, "if I should not sell arsenic I could not sell so many grave clothes; and as my family depend upon my business for a living, I must destroy other families to support my own." And suppose it were told in heaven that such a man professed to be a friend to the Lord Jesus Christ, and that he cried daily, "Glory to God in the highest, good will to men," would they not quake in view of the indignation, and wrath, and tribulation, and anguish which would fasten upon him, when the earth discloses her blood; and no more covers her slain; but the God of the widow, and the Father of the fatherless proclaims in action, "Vengeance is mine; I will repay, saith Jehovah?"

And, says a distinguished writer, "Hard must be the heart that bleeds not, cruel indeed the nature that weeps not, while surveying the emancipation of the body, the bloated ghastliness of countenance, the paralyzation of nerve, the poverty, and consequent meanness, that slowly, it may be, yet surely creeps on their constant customers; and their consciences must be callous indeed if they permit them without loathing, tormenting, and reiterated accusation, without awful forebodings of future retribution, and fearful lookings for of fiery indignation, daily to observe and hourly to promote in their victims, the gradual prostration of intellect, the destruction of honor, the obliteration of shame, the forgetfulness of religious obligation and even of common honesty, the loss of delicate feeling, the withholding of reputation, the insensibility to character: in a word, the destruction of the men, and their transformation; first into brutes, and then into fiends, which is

the constant and palpable effect produced in their belasting manufactories."

#### WIAT'S TESTIMONY.

Another important testimony to the benefits of temperance societies, and to the importance of their universal extension, was given by the Hon. William Wert, late attorney general of the United States. In a communication which he made to a meeting of the Baltimore city Temperance Society, he said, "I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moments comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found on examination to have proceeded directly or indirectly, from the excessive use of ardent spirits. Want is one of its immediate consequences. The sad spectacle of starving and destitute families, and of ignorant, half naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there are none to make us afraid; and it never would be presented, or very rarely indeed, were it not for the desolation brought upon families by the general use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself, and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parent; husbands, wives, daughters, and sons, all drunkards and furies; sometimes wives murdering their husbands; at others husbands their wives; and worst of all, if worse can be in such a group of horrors, children murdering their parents. But, below this grade of crime, how much is there of unseen and untold misery, throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone. With this conviction, which seems to have become universal among reflecting men, the apathy shown to the continuance of the evil can only be ascribed to the circumstance that the mischief, though verbally admitted, is not seen and felt in all its enormity. If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages in our cities, we should see the most prompt and vigorous measures adopted to repress and extinguish it: but what are the most fearful plagues that ever carried death and havoc in their train through the eastern countries compared with this? They are only occasional; this is perennial. They are confined by climate or place: this malady is of all climates, and all times and places. They kill the body at once; this consumes both body and soul by a lingering and dreadful death, involving the dearest connections in the vortex of ruin. What parent, however exemplary himself, can feel that his son is safe while the living fountain of poison is within his own reach? God grant that it may soon become a fountain sealed, in our country at least. What a relief, what a delightful relief, would it be to turn from the awful and horrid past, to the pure, peaceful, and happy future! to see the springs of life, and soul



ing, and intelligence, renewed on every hand; health, industry, and prosperity, glowing around us; the altars of domestic peace and love rekindled in every family; and the religion of the Saviour presented with a fair field for its celestial action.

"The progress already made by our temperance societies, in advancing this golden age, proves them to be of a divine origin. May the Almighty crown his own work with full and speedy success. I remain, dear sir, respectfully and truly,

WILLIAM WIRT."

## Revivals.

### ST. GEORGE'S, DELAWARE.

In the course of fourteen months past three protracted meetings have been held in the Presbyterian Church, St. George's, Delaware, and each of them was marked by the signal effusion of divine and renewing influences. By these means, in connexion with the indefatigable pastoral labors of the Rev. J. C. How, that church has been increased greatly, and transformed both in temporal and spiritual things. The congregation now find that it is easier to support a pastor and enjoy his whole labor than to sustain one in connection with a neighboring church, and have half his time. The communicants, admitted, as some Editors would have taught the public to believe, prematurely, at the first revival from the long slumber of two generations, which have elapsed since the patriarch of American Presbyterianism, the venerable John Rodgers, was pastor there, "have worn well," and have been active in promoting the conversion of their neighbors.

One of the most delightful scenes occurred at the time of evening twilight on Friday. The sun had just sunk below the horizon, and the sky for a longer time than usual was uncommonly brilliant and glorious.—The lingering and refracted beams came down from heaven and filled with mild and lovely light the ancient tabernacle of the Lord, in which we were assembled, with one accord, waiting for the visitations of the Holy Spirit. Mr. David De F. Ely led in prayer and discoursed to us for about twenty minutes; during which time I saw the countenance of a young merchant become radiant with hope. He had come twenty miles to see if he could get any good at a protracted meeting; because he had become convinced that the world could never satisfy him. For two days he had been in deep and awful distress. Every hymn which we sung seemed to him, he said, like his funeral dirge. He could neither eat, nor sleep, nor pray, on account of his wretchedness of soul. But at this very moment of twilight, a circle of friends, who had retired from the church to a Christian inn, to take some coffee, were praying specially for his conversion; and now he began to believe with joy in God his Redeemer. The new smiles which glowed in his face seemed to mingle with the sun's last rays which were now reflected as he sat opposite me; and I felt confident that his mourning was changed into gladness of heart. Soon after, when invited, he opened his mouth in a simple, tender, soul-stirring prayer for himself and his fellow sinners. Two young men, who had been the subjects of a former work of grace in the congregation, followed him in supplication. When they ceased, the pastor spontaneously began to pour forth his heart to God. When he ceased, the writer felt constrained without any preconcert, to subjoin his requests to the court of Heaven; and he had no sooner done, than in a remote part of the house, Mr. Clark, an Elder from Wilmington, uttered a very grateful and suitable address to Him who loves the importunity of his spiritual children.

The darkness had supervened, and all was still, until the sexton had lighted up lamps in that edifice which had never been illuminated of an evening until this

meeting commenced, since Whitfield's voice electrified there the generation long since departed to the tomb.

After the writer had preached in the evening, and was ready to dismiss the people, Mr. How arose and said, that when believers who were not communicants had arisen in the afternoon, that they might thereby confess Christ before men, he had seen some whom he knew to be deeply exercised in soul, still sitting and trembling in their seats. One man had subsequently told him, that he did believe, and that his conscience had subsequently smitten him for not confessing Christ before men, when he might have easily done it. He would therefore give them another invitation to arise in token of their solemnly and deliberately taking upon themselves the yoke of Christ.

At this moment a few arose who had before kept their seats; and then one of the most worthy and influential members of the congregation, who had not before professed faith, stood up, and looking around with flowing tears said, "My dear fellow sinners, will no more of you arise? Do come to Christ. I am determined to go to him, and he is able and willing to save you. Don't be ashamed of him. Do stand up and own the Lord Jesus Christ." When he had ceased, the young merchant from Maryland, began in a most tender manner to entreat his acquaintances to come to Christ. Many were near him who had been his companions in festivities, mirth and sin. They covered their faces and seemed ready to sink into the earth; but they would not be persuaded. Here was no confusion, no noise, but much earnest entreaty to men to be reconciled to God. Mr. How and myself felt constrained by turns to follow these new voices lifted up in solemn warning and invitation to sinners.

There is reason to believe that nearly thirty persons were renewed at this last protracted meeting, and as many at the first. This, in a small country congregation, is a wondrous work of the wonder-working God. *Philadelphian.*

### JONESBOROUGH, ALA.

Oct. 19th, 1832.

The Lord is still doing wonders in Alabama. Many are turning from their sins to the Saviour, and embracing him as their Redeemer. And the glorious work is spreading in several counties. I have of late attended several protracted meetings, where, from 10 to more than 50 have professed faith in the Redeemer. And Christians have been made to rejoice in a manner heretofore unknown. A number of the vilest and profane, have bowed the knee and found mercy. Some of all ages, from the child of nine years, to the silvered locks of eighty, have put on Christ in baptism: in many instances conviction and conversion have appeared almost instantaneous, and the rich and brilliant displays of divine grace have been so manifest, that deists and sceptics can scarcely doubt its being the power of the Son of God. I will state the progress of the work in the three churches which I minister unto. Canaan church has received 128 by baptism since the work began—Bethel 95—and Rupes Valley church (belonging to the Cahawba Association) had a protracted meeting which commenced on the 6th of July, and continued six days, at which time I baptized thirty. Since that time 110 more have followed their Redeemer into the water: 37 of whom I baptized last Sabbath in twelve minutes. Surely the Lord hath done great things for us, and to his name be all the glory.

## P o e t r y .

[From the Wesleyan Journal.]

The beauty of the sentiment expressed in the following lines, may be better appreciated by our readers, if we inform them that a twin brother of the Rev. M. B. Cox, missionary to Liberia, is a much esteemed member of the Maine Conference.

### BROTHER, FAREWELL!

Brother, I go; Farewell! Farewell!  
One sigh, one prayer, and all is o'er.  
My native land,—the chord must thrill  
And break, that binds me to thy shore:  
The zephyrs o'er thee softly play,  
But wait the wanderer far away.

Brother, I go; Farewell! Farewell!!  
A star is gleaming o'er the wave,  
Far, far beyond the billows' swell,  
It comes not like the meteor's blaze—  
The star of Hope—its heavenly ray  
Shall guide the wanderer's lonely way.

Brother, I go; Farewell! Farewell!!  
The ocean may my bosom lave,  
The billows o'er me proudly swell,  
The dark sea be the exile's grave;  
But when the surges cease to roar,  
Brother, we'll meet to part no more.

Brother, I go; Farewell! Farewell!!  
I go to wipe that falling tear,  
To soothe that troubled breast, and tell  
A Saviour hears the negro's prayer;  
And flowers shall blush on desert strands,  
And springs shall flow through burning sands.

Brother, I go; Farewell! Farewell!!  
The sacred banner's waving now,  
And every heart with praise shall swell,  
And smiles shall deck the dark one's brow;  
The star that beam'd on Bethlehem's plain,  
Shall shine on Afric's shore again.

Brother, I go; Farewell! Farewell!!  
A voice is ringing wildly now,  
From every hill, from every glen,  
And echoing from each mountain brow;  
The dark hand stretching o'er the sea,  
The big tear rolling fast and free—

—The wanderer's gone—Farewell! Farewell!!  
Thy God shall guide thee, exiled one;  
A cloud of glory o'er thee spread,  
And shield thee till thy work is done.  
A wreath Liberia's twining now,  
And God shall bind it on thy brow.

Portland, Dec. 10.

MARY.

**Sale of human Beings.**—Agreeable to an order of the Honorable the Inferior Court of Pike county, sitting for Ordinary purposes, will be sold on the first Tuesday of January next at the court-house in Zebulon, a NEGRO GIRL, belonging to the estate of David W. Story, deceased, sold for the benefit of the heirs and creditors.

Will be sold at the late residence of Thomas Akin, late of Elbert county, deceased, on Wednesday the 26th of December next, all the personal estate of said

deceased, consisting of 19 likely NEGROES, an excellent stock of horses, cattle, hogs, and sheep, a quantity of corn fodder, cotton, wheat and oats, household and kitchen furniture, plantation tools, &c.

What will the reader say, when we inform him that the foregoing advertisements are taken from a professedly religious paper in America? Such is the fact. They appeared originally in the Georgia Christian (1) Repository.—*Zion's Herald.*

**Liberal Patronage.**—The Rev. Mr. Galusha has succeeded beyond our expectations in collecting for Hamilton Institution. He left the city yesterday with \$2,000, several hundred of which was generously contributed by our Pedobaptist friends.—*Bap. Rep.*

### TO OUR PATRONS.

The conditions of the Religious Intelligencer are, to those who receive their papers by mail \$2, if paid in advance; \$2 50, if not paid in six months. To city subscribers who receive them from the carrier, \$2 50 in advance, or when called on.

Two thirds of the present volume is now complete, and our expenses for paper and printing, compel us to call on our patrons who have not paid, for help. Some of our subscribers who are owing for two, three, and four years, do not seem to profit by what they read; at any rate they do not practice the golden rule enjoined by that religion which we are trying to inculcate.

Agents who have received payments in advance are requested to make returns, giving in all cases, particular directions to whom money is to be credited, always mentioning the place where the subscriber lives.

¶ We have sometimes had papers returned by Post Masters as a notice of discontinuance, without mentioning the name of the Post Office, or town to which they had been sent.

Some of our correspondents appear to be ignorant of the regulation of the Post Office. We have frequently received two or three bills enclosed, each of which was charged with letter postage, when the same amount might have been sent in one bill. And we have not unfrequently received letters enclosing two single dollars in payment for a years subscription, a year after it was due, with only single postage paid. But we would not place those who mean to do right, on the same footing with those who never trouble us with money or postage. We wish you to save all the postage you can, by paying to an agent, or the Post Master if he will forward it, and if there is no agent, send us a \$5 bill and you shall have credit for two years.

Letters received at the Office of the Religious Intelligencer during the week ending Feb. 1, 1833.

S. W. Benedict, New-York; John D. Leo, Winchester, Va.; Daniel Gold, Winchester, Va.; Cyrus Baldwin, Cheshire, Ct.; M. S. Hoffnagle, Essex, N. Y.; Caleb Finch, North-Stamford, Ct.; Samuel Farrington, Providence, R. I.; T. Baldwin, Watertown, Ct.; H. N. Peck, New-York; J. C. Hubbell, Chazy, N. Y.; L. Loomis & Co., Pittsburg, Pa.; S. Wright, Granville, O.; George King, Sharon, Ct.; S. Smith, New Milford, Ct.; Theodosius Clark, Southington, Ct.

**TERMS.**—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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